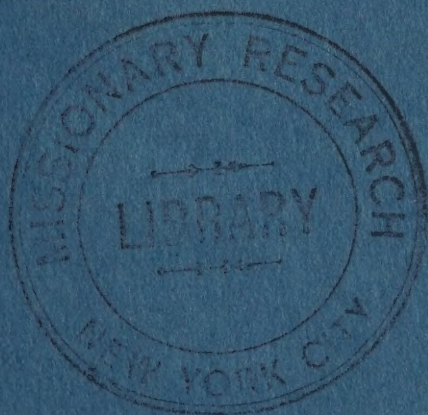


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Missy presents plays etc.

Highway Builders



Highway Builders

Compiled by

MARY E. MOORE

and

JOSEPHINE L. ALBERT

(A booklet of worship services and service suggestions on the foreign missionaries and mission stations supported by the Presbyterian Young People's Age Group 18-23 years.)

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue New York

FOREWORD

This booklet has been prepared for use in Church school, Sunday evening, or Club sessions. It contains recent information from many of the workers who are engaged in the stations supported by Presbyterian young people.

It is hoped that there will be a stronger feeling of unity in the work of "building the King's Highway."

Those at home have the privilege of releasing lives for service through their gifts.

We are indebted to Miss Josephine Albert for the preparation of the Worship Services.

MARY E. MOORE.

Young People's Stations on the Foreign Missions Field

CHIENGMAI, SIAM	OAXACA, MEXICO	
CUYABA, BRAZIL	PEKING (PEIPING),	} CHINA
DUMAGUETE, PHILIPPINES	SHOWCHOW,	
MOSUL-BAGHDAD, IRAQ	TOKYO, JAPAN	

JAPAN

Tokyo Station

(Theme: APPROVED)

PRELUDE: "Adagio," Mendelssohn, (No. 400).*

CALL TO WORSHIP:

"Loud mockers in the roaring street
Say Christ is crucified again,
Twice pierced His Gospel-bearing feet,
Twice broken His great heart in vain.

* * * * *

I hear and to myself I smile
For Christ walks with me all the while."

(From "The Second Crucifixion" by LeGallienne)

HYMN: "O Master, Let Me Walk With Thee," (No. 182).*

SCRIPTURE:

Leader: Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.—II Timothy 2:15.

Response: Blessed is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners, Nor sitteth in the seat of scoffers: But his delight is in the law of Jehovah; And on his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, That bringeth forth its fruit in its season, Whose leaf also doth not wither; And whatsoever he doeth shall prosper. The wicked are not so, But are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, Nor sinners in the congregation of the righteous. For Jehovah knoweth the way of the righteous; But the way of the wicked shall perish.—Psalm 1.

MESSAGE: (To be taken from the material included in this section.)

PRAYER

HYMN: "Saviour, Thy Dying Love," (No. 198).*

A Hero Who Lives in Japan Today,

Toyohiko Kagawa

THIRTY-FIVE YEARS ago a little boy stared with wondering almond-shaped eyes at the great ships of his father's fleet as they sailed out to sea. He was wondering, no doubt, about the strange countries to which those ships were sailing, wishing perhaps that he were grown up so that he might go adventuring on one of the ships and answer for himself the many questions which he was so eager to ask.

For "to find out things" was always one of Toyohiko Kagawa's great desires. He wanted to know why and how and wherefore so often that he must have been the despair of the grown-ups in his family and most particularly of the nurse whose special charge he was.

* Church School Hymnal for Youth.

There were a great many servants in the home of Toyohiko, for it was the home of wealth and culture. His father was known not only as the founder of the great steamship company, Osaka Shosen Kaisha, but as the descendant of a very famous old family in Japan. So the little boy grew up very much as a little prince would grow, expecting, of course, that the luxury with which he was surrounded would last forever.

When his father died, however, it was found that he had lost a great deal of his money in speculation, thrown away a great deal in riotous living and that there was very little remaining. It did not take long for Toyohiko's older brother to spend that which was left and when Toyohiko was ready to enter the "Middle School," which practically corresponds to our High School, he suddenly discovered that he was penniless—a beggar. There was no need for him to endure hardships on this account, however, for suddenly there appeared on the scene a rich and benevolent uncle who adopted Toyohiko Kagawa as his son and sent him to school. The story would have ended right there if Toyohiko Kagawa had been the usual hero of a story, satisfied to accept the good things which had been given to him and to be content with his life as it was.

But Toyohiko Kagawa was of a different caliber. He enjoyed the beautiful home which he shared with his uncle, he enjoyed his school work, but he wanted to know more about life than he was being taught in school. So when he heard that Dr. Myers, from America, had come to Kobe he immediately went to find out whether this man could not teach him something more than he was learning in school.

It happened that Dr. Myers had started a Bible Class and Toyohiko was invited to join. Very soon after entering the class he became such an active worker in the Sunday school and church work that Dr. Myers said his energy was at times "positively embarrassing." Imagine an American Sunday school teacher being embarrassed because his pupils really wanted to do so many things for their church!

Came at last the time of Toyohiko's graduation from the "Middle School." He was ready now for college training so that he might be—what? His uncle must have pondered long over the question of Toyohiko's career. What would the lad choose? To enter the army or navy? To become a diplomat or a great business man? But Toyohiko wanted none of these careers.

"What I wish, O honorable uncle," he said very quietly but earnestly, "what I wish is to be a Christian minister."

No words can picture the wrath of the uncle. That Toyohiko would actually wish to dishonor his family, to bring shame upon his ancestors by accepting a foreign religion! It was not to be thought of for an instant! But Toyohiko continued to think about it even when his uncle turned him out of doors, disowning him forever.

In desperation he went to see his friends, Dr. and Mrs. Myers, and they managed to arrange to send him to a Presbyterian school in Tokyo. After finishing there he went back to Kobe and entered the Theological School of which Dr. Myers is the head. Again it seemed that Toyohiko's troubles were at an end, and yet—just a year before his graduation he was seized with

tuberculosis and twice he lay at the point of death. Miraculously he recovered sufficiently to go to the seashore and there, in a little fisherman's cottage for which he paid the enormous rent of fifty cents a month, Toyohiko Kagawa was suddenly face to face with a new side of life. He learned what it meant to be poor.

There was most dire poverty in that little fishing village and Toyohiko very soon entered into the life of the villagers. They came to him when they wanted letters written; they came to him to have their names printed on their oiled-paper umbrellas; they came to him when there were disputes to be settled. He was "big brother" to all the lads of the village, and when at last he was well enough to go back to Kobe he began immediately to use all of his spare time for work in the slums there. Even those of us who live in great cities where we have seen the slum districts can scarcely imagine the horrible conditions of the slums in the industrial cities of Japan, where thousands of people live huddled together in surroundings which are unspeakably dirty and unsanitary and lacking in every comfort.

Sometimes when he spoke to the young men of the slums they told him how hard it was to live the righteous life among such unspeakable conditions and Toyohiko Kagawa suddenly decided that he would prove that you could be a Christian under *any* circumstances or conditions. So he moved into a little room in the slums so that he could have a place where he might meet the young men and help them to fight their battle. Dr. and Mrs. Myers tried to persuade him against this move, feeling that he was not strong enough to stand such a life, but he had made up his mind.

"He was living," says Dr. Myers, "the Sermon on the Mount literally. He never possessed two coats, as he would give one away to the first man he saw shivering with cold. For one living in such a quarter, an occasional change of clothing is a necessity, so we adopted the expedient of providing an extra outfit for him and having him change at our house every two weeks. Often he would give away his food and live on two meals a day. During this time he wrote his great book on 'The Psychology of Poverty' and a little book of poems."

Instead of trying to save his strength, he spent it with reckless energy. He was up at 5 o'clock so that he might speak to the laborers as they went to their work at the factories and in the harbor, and when they came back at dusk he met them again to proclaim his message. All through the day he was going about on visits—washing, bandaging and feeding the sick and helping the poor people bury their dead. Friends gave him money which he used generously, for his own support reserving only about two dollars a month.

He established a night school, a sewing school for girls in which his young wife taught, a dormitory where young fellows could sleep, and a cheap, wholesome eating house.

And when he had done this, why, he wanted to do something even more, of course, so he arranged to come to America to study and we next hear of him as a graduate of Princeton University. We might suppose that after living in the beautiful surroundings of Princeton he might hesitate to go back into the slums, but on his very first night in Japan he went down to his old

rooms. He had brought a new message from America. He began to organize unions among the workers, to agitate for better housing, cleaning and street draining, and for prohibition; and at the same time, he preached among the churches, adding many, many members to them. He has been cast into prison as a labor agitator, although his finest work has been as a peacemaker in the multitude of strikes which Japan has been experiencing, and he has become a leader in the Federation of Labor which he founded and in which he has the confidence of thousands of workmen of shipyards and factories. He has established a Labor College which promises to be one of the greatest influences in Japan. When we look upon his record, it seems impossible that so much has been accomplished by a man who is even now only thirty-five years old.

Many young men have ambition for themselves: Toyohiko Kagawa's ambition has always been for others. Many young men are willing to be Christians because all of their friends and neighbors are Christians: Toyohiko Kagawa has remained true to his Christian belief even when it has meant the sacrifice of family and friends and all the luxury to which he had been accustomed. Most young men would have been quite ready to give up in despair at the approach of such a dread disease as tuberculosis, but this marvelous young man of Japan, by sheer grit, conquered his illness and made the experience which came to him during his recovery a stepping-stone to greater usefulness. Is not his life a challenge to every young man?

Surely he is a worthy soldier of the Japanese Empire for he has been a good soldier of Jesus Christ and is fighting the good fight.

A Sight-Seeing Tour of Tokyo Station

Tokyo, the first of our now-existing stations in Japan, is today a city of unimaginable distances, and a population of three millions. Sprawling over plains and valleys it emerges from the depths of the slums across the Sumida River, climbs to the modern sky-scrappers of the business district, and wanders out into peaceful garden suburbs. It is a whole mission field in itself; many parts of it, to be sure, over-occupied, but other portions, to our shame, as untouched for the Gospel as the heart of darkest Africa. In this city we are in touch with thirty-five churches, most of them small, one or two of them large and flourishing, all of them poor in wealth, but rich in the love of Christ.

Speeding up from Yokohama on an electric express, the visitor to Tokyo would stop off first to visit Meiji Gakuin, an institution almost fifty-five years old, where today 1,600 boys and young men are receiving a high school and college education under Christian auspices. In spite of limited equipment and finances the institution, especially in the two college departments and the seminary, is slowly approaching our ideals for it. The Commercial College has had ten years of history—360 young men sent out into the business world after three years spent in a Christian atmosphere and desired by the best business firms of Japan because of their good behavior and dependability.

Leaving Meiji Gakuin and riding by bus for six minutes, we reach a house by the side of the university, where our missionaries are making every effort to interest a few of the 10,000 students in Christianity. The field is overwhelmingly large and the opportunity literally limitless. At present,

thirteen study groups each week and many personal contacts testify to the response our missionaries are receiving. These study groups follow the open forum or group discussion method; some study the Bible text, others special religious or social problems from the Christian viewpoint. The work finds an outlet in practical service of various sorts.

Across the city, an hour away by a crowded, crawling tram-car, lies Joshi Gakuin, our girls' school, which celebrated its fiftieth anniversary in October, 1928. It is crowded with four hundred bright, active high school girls, dressed in American style clothes, engaging in all the activities that appeal to girls everywhere—so crowded indeed that "Joshi's" greatest problem is how to enlarge her inadequate buildings to meet her growing needs.

The workers at Joshi Gakuin are giving time to help evangelize the great "floating population" of Tokyo—the inhabitants of the river boats. In 1928 the students helped a Japanese worker give Christmas cakes to 3,000 of these outcast children. A Sunday school has been opened for them, to which 200 children came on the opening day; the Japanese worker is taking eight or ten of these desolate children into his home, in order to give them the opportunities of education.

Down past the Imperial Palace on another bus, straight across the teeming business center and over the river that bisects the city, we reach the neglected quarter of Tokyo, a huge city in itself, almost entirely untouched by the Gospel. Here amid the smoke, heat and crowded squalor of the slums is our newest work, an infant social center boasting the proud name of the "Holy War." By means of a Sunday school, clubs for women, boys and girls, and an educational meeting for adults, a start has been made toward giving the Gospel of a fuller life to the most under-privileged group of people in Tokyo.

Back again across the city, and out into the country, after transferring and retransferring several times, we reach a school where, actually, the deaf are made to hear. Another pioneer! Although young in years, the Oral School for the Deaf, started by Mrs. A. K. Reischauer, is the first of its type in Japan and has set the standards, and, more than that, it is bringing enrichment of life to scores of afflicted children. The number of pupils has grown from the original nine to sixty-four, and last year marked the graduation of the first class from the regular grammar school course. Now the institution ambitiously has started in on middle school education.

Doubling on our tracks, we come to Meiji Gakuin Theological Seminary. Fifty-two students are now enrolled in the theological course, which is recognized as being the best as to scholarship and curriculum in Japan.

Once more we take an electric train out into the country to the Woman's Christian College, which is ten miles from the heart of the city as the crow flies, but that does not help much as the missionaries must travel by train, with a mile and a quarter walk to reach it. The Woman's Christian College is a union institution, the pioneer in the field of higher education for women. With its impressive, modern concrete buildings, its newly planted trees, shrubs and grass, it requires but little imagination to see the realization of the dream of

its founders emerge from its modest but substantial beginnings. There are now 478 girls on the roll, which makes it by far the largest Christian College for women in Asia.

The Japanese W. C. T. U. claims some of the time of four of our women missionaries on the Board of Directors of the Social Settlement which it conducts in Terashima. There is a flourishing kindergarten and work in a dormitory for factory girls of a large woolen mill. There are Sunday schools, a preaching place in an immense public park, seven Bible classes taught by our missionaries in independent churches, Bible classes, religious study groups, cooking and sewing classes held in their homes, bits of personal work tucked in here and there, that ought to be visited. But Tokyo Station cannot be "done" in one sight-seeing tour.

CHINA

Showchow Station Peiping (Peking) Station

(Theme: HOPE)

PRELUDE: "Pilgrim's Song of Hope," Batiste.

CALL TO WORSHIP:

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night
Shall rise the dawn of ampler life,
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower to live
In these great times, and have your part
That ye may tell your sons,
Who see the light high in the heavens,
Their heritage to take.
'I saw the powers of darkness take their flight
And saw the morning break.'"

—Source unknown.

HYMN: "Our God, Our Help in Ages Past," (No. 49).*

Leader: The persistence of the Chinese is by no means inferior to that of the Jew. When the westerner would become discouraged, the Chinese persists. Take, for example, the parable of the importunate widow, or the man whose friend from a distance comes at midnight. Both of these ask and beg and entreat until they get their desires, and so the Chinese whose heart is set will wear out the one from whom he begs. In the mere matter of knocking at the gate, one is reminded of the parable, for a Chinese will knock and knock and knock, striking the iron ring against the iron nail until the listening westerner is driven to distraction; but still the persistent Chinese stands at the gate and continues to knock.

* Church School Hymnal for Youth.

SCRIPTURE:

Leader: And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, that cry to him day and night, and yet he is long suffering over them? I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?—Luke 18:1-8. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?—Luke 11:5-7.

Response: I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Luke 11:8-10.

Leader: And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion?—Luke 11:11, 12.

Union: If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11:13.

HYMN: "My Faith Looks Up to Thee" (favorite hymn of Chinese Christians), (No. 190).*

MESSAGE: (To be taken from material included in this section.)

PRAYER

HYMN: "Lord, Thy Children Guide and Keep," (No. 241).*

Message

CHINA IS THE oldest nation in the world. Her history goes back 4,000 years—to the time of Assyria, Babylon, and Egypt—and her traditions run still further into antiquity.

The Chinese are remarkable for the great antiquity of their customs. They were clad in silks when our ancestors were little more than savages. Before the eighth century, China had reached her zenith in art, in literature, and in ancient industry, while Europe was still in the dark ages. In the thirteenth century she was far in advance of Europe and its civilization. China

* Church School Hymnal for Youth.

had used gun powder before the Christian era. She had used the compass centuries before our ancestors were civilized. She discovered the art of printing 500 years before Gutenberg. To safeguard her ancient civilization, she built the great wall along her southern boundaries, for 1,500 miles, to shut out the Barbarians; and she then erected nearly 1,700 walled cities throughout the empire. The Chinese can look back on an unbroken line for more than twenty centuries and record the names of their ancestors for more than sixty-seven generations.

While the rest of the world has been going forward, China remained stationary and has not developed during the past few centuries. She is like a great ship drifting, with no one as pilot. She knows very little of modern civilization, being held down by the customs and traditions of the past. It is estimated that from forty to fifty in a thousand die annually as compared to fourteen in a thousand in the United States. During 1918 the influenza epidemic took 2,000,000 lives, for in all China there are about a thousand modern doctors. There are over a million blind and 400,000 deaf people in China. It is estimated that less than fifty-four per cent of the population are literate and less than six per cent of the possible school population is in school.

China is a land of religions, but her old religions have not held. They have been a failure and today China is drifting. Old China is in deepest need. The door of China is open for Christianity.

China is now entering upon a new day because the young men and young women of China are demanding that certain things be done. The youth of China aroused the whole nation when the word came of the award of Shantung to Japan at the Peace Conference, and caused discussion throughout the country. Within a day or so the Chinese students organized a protest strike, which was directed against the government. The strike gained such proportions that in some sections of the country the government arrested the students. In Peking thirty-three students were put in jail. It is reported that the boys of one orphanage school went before the officials and asked to be placed in prison in place of the thirty-three students. They argued that since they were orphans their lives could be sacrificed without sorrow to any one. The authorities were obliged to release the thirty-three students, as they did not dare ignore the intense public feeling created by their imprisonment.

A great many boys are preparing for government posts and they have organized themselves for a better China. One of the leaders of the student movement declared: "If we must sacrifice our official careers for taking this stand, we can rest assured that if we did not oppose those iniquitous demands on our country we very soon would have no career because we would have no country." By some it is believed that the student movement is the greatest hope of China.

Showchow Station

WHEN Miss Mabel Jones first went to Showchow some years ago she was stoned and cursed as a "foreign devil." "Well," said this intrepid soul to herself, "the people of Showchow need Christ even more than I realized," so she donned Chinese garments, quietly returned, and from the few friends whom she had made, developed the work which is now being carried on through the schools, hospital and evangelistic center.

This same spirit has been evidenced in the way which the staff of Showchow Station have faced their problem of "bandits" and Nationalist soldiers who have all sought to gain possession of the buildings ever since trouble first started in China. Each new group of soldiers meant new zeal for the protection of property.

Miss Jones and Mrs. Twinem with their Chinese helpers would meet the officials of each group as friends and protectors and urge them not to commandeer the buildings. Should the dreaded red poster go up, indicating that the property was to be occupied, one of the missionaries would take her stand within the big gate to await the coming and to hold them off until a higher official had been interviewed.

Groups of Christians have been in continuous prayer during these periods of threatened occupation and many presents have been sent to head officials. "One gift of pickled chicken and tinned chocolate was passed on gladly," said Miss Jones, "except for the chocolate."

Even in the midst of constant anxiety they have rejoiced as Paul did in his prison in Rome that the year has offered unusual opportunities for preaching and living the Gospel. Both the "disturbers" and the "disturbed" were in their reach.

Working with Miss Jones and Mrs. Twinem with equal courage and serious Christian purpose are Miss Li and Dr. Yang. Miss Li has been at Nanking University taking a course on silk industry under Dr. Baillie, who has also generously given Miss Li a gift of money to start her work. At present Miss Li has started a work in knitting stockings and the poor women and girls are having an opportunity to earn a living in Christian surroundings.

Dr. Yang is in charge of the hospital and the clinic has increased from 3,000 to 12,734 patients a year. Not long ago Dr. Yang was offered a most flattering appointment with the Rockefeller Institute of Research, but declined it to carry on in "war ridden" Showchow.

The utter dauntlessness of the Showchow staff, their calm way of carrying on school for boys and girls and protecting the children as they go to and from the school, the holding of large Bible classes for country women, the way in which they made use of their time when, surrounded by soldiers, and not knowing what the future held, they conducted a series of Bible study classes and evangelistic meetings, having as their slogan, "Rejoice in the Lord always, and again I say rejoice," brings Showchow very close to the hearts of the Intermediates and Seniors, who support the work there.

BRAZIL

Cuyaba Station

(Theme: SINCERITY)

PRELUDE: "Traümerei," Schumann, (No. 388).*

CALL TO WORSHIP:

Happy is the youth
Who follows the voice within his heart
And stands sincerely for all things good;
Who stoops not to disloyal thought
But delights in the purposes of God,
And thinks on them alone—both day and night.
For he is like a tender tree planted beside a river
Which buds and blossoms when the seasons come;
Whose leaves turn upward, reaching out—
And all he does shall live.

—Paraphrased from "Psalm of Sincerity" by Suzanne Weddell.

HYMN: "Open My Eyes, That I May See," (No. 192).*

SCRIPTURE:

Leader: I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things

* Church School Hymnal for Youth.

honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.—Romans 12.

Response: Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4:8.

MESSAGE: (To be taken from incidents given in this section.)

STORY: "A Brazilian Christian Leader." (See "A Highway for Our God," page 45.)

PRAYER

HYMN: "Now to Heaven Our Prayer Ascending," (No. 239).*

Cuyaba, Brazil Matto Grosso

ONE CANNOT think of Cuyaba without thinking of a number of other places through which one must travel to reach this capital city of the State of Matto Grosso. If you were unexpectedly invited to take a trip to Cuyaba you would probably get some travel folders and maps of South America and then you would write to the steamship company to make arrangements for your passage. As you doubtless know, the steamer from the United States would take you as far as Santos, and from there you would take a train that is pulled by a cable up and up for 2,000 feet to the City of Sao Paulo thirty miles distant. Your journey would be continued for six days on the train and six days by daylight river steamers, finally arriving in the heart of the continent.

About seventeen years ago our Presbyterian Mission established work at Cuyaba and the station was so named. Recently, however, it was decided that Matto Grosso should be the name of the station with Burity and Cuyaba a part of the work of that station. If the name Matto Grosso only should appear in any printed matter related to our mission in South Brazil, it will not mean that Cuyaba is no longer an important center, but on the contrary the condition of the heart often determines the health of the whole body.

Of course the work of our missionaries is not confined to the city where the best schools in the state may be found and where the church and Sunday schools meet a great need of the vast multitudes, but out in the towns and villages and farms the Gospel message is carried to those who otherwise might never hear it. Do you not recall how the Master went from place to place to heal the sick, to preach and to teach? His talk with the woman at the well was the result of one of his itineration trips into the country. The experiences of our missionaries are not unlike those of him whom they serve.

* Church School Hymnal for Youth.

Thanks to some good friends in the United States the automobile has taken the place of three or four mules on these trips into the far away places. It is interesting to contrast the evangelistic itineration trip of the mule train with one in the Ford.

"We left Cuyaba to make a 500-mile journey," writes one of our missionaries, "visiting the various groups of believers in the field, and sowing the Gospel seed in some places never before visited.

"One mule was heavily loaded. On one side he carried a box containing our portable organ, and on the other, a large box full of Bibles, Testaments, pamphlets and evangelical books which we sold and gave away. A second pack-mule carried a 'kitchen'—two small trunks containing kettles, plates, etc., and food (rice, beans, bread, canned butter and milk, and dried meat). When we could, we bought eggs and fruit on the way. A third animal carried our clothes, more books and a cornet. We made quite a train. The Brazilians are like the children that followed the Pied Piper. They like music.

"We lodged one night by the shore of the Macaco (monkey) river. I saw only one monkey playing in the tree tops, but from the weird sounds that came from the moonlit woods during the night, I felt the presence of more animals than just monkeys! We arrived at the river just at dusk, and found it too swollen to cross that night with safety. So we made camp on the shore, made a fire, cooked our evening meal, and put up the hammocks and mosquito nets between the trees. One needs to spend a night in a tropical woods, to know what a delightful and interesting place it is.

"While on this trip we found one family of believers living in a two-room mud house. In extreme contrast to this mud dwelling, was a beautiful modern home in another place where we held a week's series of meetings. Many persons are interested in the Gospel and are reading the Bible, though they have heard the Word preached only on the occasions of the yearly visits of the itinerating missionary."

"The Gospel Car"

The missionary Ford began its activities immediately upon its arrival. Mr. and Mrs. Martin and their family started on a circuit of 900 miles in the diamond fields and this is how they made the journey.

"Now at the hub of South America one does not find half-way houses by the way side nor any gasoline filling stations. So six people each with a hammock or camp bed, blankets, clothes, food, books, Bibles and tracts, an organ, gasoline and oil made a Ford full. Naturally we had no paved highways, no sign boards to guide us along, nor any auto maps to point out the way. One can go days without meeting another car. When we went on horseback we never worried about crossing the bridges, because we knew there wouldn't be any, and simply forded the streams. Hearing the water rush past underneath and passing the stream on two logs as a bridge is not calming to say the least. But the Ford does take you much farther and people can be reached that could not be reached otherwise. No two days are alike, no two places alike and no two people alike, yet all have essentially the same need—a Saviour. It is his story we go to proclaim. We find people who

have never heard the Gospel and don't know what the Bible is. Others have heard once, twice or many times, and even though many of them know not enough to follow, it is interesting how they associate certain teachings with the Gospel."

How unlike and yet how similar are these experiences; the organ, the Bibles, Testaments, pamphlets and all the other accessories were necessary to each group and proved to be a blessing all along the way. So from the heart of this great station of Matto Grosso our missionaries are carrying that life-giving Stream that "cleanses from all unrighteousness."

MESOPOTAMIA

Mosul - Baghdad Stations

(Theme: BROKEN BARRIERS)

PRELUDE: "Largo," Handel.

CALL TO WORSHIP:

"The touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
of human hands.

"The touch of human hands—
Not vain unthinking words—
Not that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth
of human hands.

"The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understands,
And the warmth, the loving warmth
of human hands."

HYMN: "Teach Us, O Lord, True Brotherhood," (No. 281).*

RESPONSIVE READING:

Leader: Sing unto God, sing praises to his name.—Psalm 68:4.

Response: A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families.—Psalm 68:5-6.

* Church School Hymnal for Youth.

Leader: Our fellowship is with the Father, and with his Son Jesus Christ: . . . God is light, and in him is no darkness at all.—I John 1:3, 5.

Response: He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.—I John 2:9, 10.

Leader: He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.—I John 4:20, 21.

Response: If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.—Matthew 5:23-24.

Leader: Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.—Matthew 5:43-45.

Response: For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?—Matthew 5:46-47.

Leader: He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness and to walk humbly with thy God?—Micah 6:8.

PRAYER

PRAYER RESPONSE: "O Hear This Our Prayer," (No. 371).*

HYMN: "These Things Shall Be," (No. 289).*

STORY: "Muchoo—The Wise Woman of Kurdistan," (See "A Highway for Our God"—p. 60), or message from material included in this section.

HYMN: "We Thank Thee, Lord, Thy Paths of Service Lead," (No. 287).*

Visiting the Cradle of Civilization—Mosul-Baghdad

By REV. GEORGE H. TRULL, *Secretary for Specific Work of the Presbyterian Board of Foreign Missions*

OCCUPIED by the United Mission of Mesopotamia, where we Presbyterians are at work with the Dutch Reformed and German Reformed Churches, the area is replete with history and archaeology. Within its bounds one finds the ruins of ancient Nineveh and Babylon, Ur of the Chaldees, and the reputed burial place of Seth, third son of Adam, and of Jonah with some bones of the fish that made him famous as mute testimony to the validity of the claim that this is the Prophet's sepulchre. There is a Moslem mosque over the tomb and it is considered by the Moslems as a very sacred spot. We removed our shoes as we entered. This, or the placing of large slippers over one's shoes, is required. The Moslem has an eye to keeping the rich rugs on the floor of the mosque clean from contamination. He removes

* Church School Hymnal for Youth.

his shoes but retains his fez or cap when entering his sanctuary. There is also within the mission's bounds the stone with which Cain is said to have killed Abel, and to support the claim the imprint of a human hand is still visible on the rock. If Cain used it he must have been of heroic build, for the "pebble" weighs at least three or four hundred pounds. Abel could not have withstood more than one good blow on a vital part with this weapon, we were certain. The remains of the tower of Babel, south of Hillah, are also pointed out to those who are credulous.

Our immediate destination after leaving Deir-ez-Zore in Syria was Mosul. Our course lay to the northeast, again across the desert. We were to leave the bounds of Syria and enter Iraq or Mesopotamia during the day and we knew that we would have to pass rather rigid customs inspection at the border. As Mr. Allen and ourselves carried fourteen pieces of baggage in all, from brief cases and typewriters to a steamer trunk, we hoped it would not be necessary to unload every piece from the car. This hope, however, was ill-founded. We arrived at customs shortly before noon. The day was exceedingly hot and the inspectors required that every piece should be removed from the running boards and from inside the car. The inspection took place right out on the desert under the open sky, with sufficient wind to blow dust into our eyes and baggage. When we realized that these inspectors spend their lives out on the desert, 100 miles from the nearest city, we could understand the thrill and enjoyment they must get in curiously looking at the strange things carried by foreigners. It furnishes them their one excitement in an otherwise dull and monotonous day. A particularly inquisitive Arab thought he had found something really worth while and of a suspicious color when he extracted my bottle of aromatic spirits of ammonia. When, however, he removed the cork and got a pungent whiff, the surprise on his face was ludicrous. Finally our examination was completed and our goods were roped into position on the car.

Another long delay was occasioned when we had to stop for the chauffeur to secure a temporary permit to take his car into Mosul. Waiting in the desert sun is not altogether a pastime, but it afforded opportunity for many curious children to crowd around the car. These children were in various stages of raggedness and dirt. Many of them had diseased eyes, so common in the East. Their bodies and water are seldom in contact and they carried several layers of desert dust. In all likelihood there is no school in their village, and consequently no chance for an education in the things that seem to us so essential. One wonders if these were the type of children that in Jesus' day his disciples sought to keep from approaching him.

A glimpse of Mosul toward sunset looking westward is picturesque. Its turrets and domes and other buildings stand out clear cut against the golden glow of the sky, and one is struck by its oriental beauty from a distance. Approach nearer, however, and see its mud houses, the dirt and dust and narrow streets (except where touch with the modern world has constructed new and wide thoroughfares). It appears on closer investigation as a very terrestrial rather than as a celestial city. Its dirt and dust and disease, and sin and sorrow and need constitute the challenge to the splendid

young missionaries and other Christian workers whom we met when we arrived.

We found five missionaries in temporary residence at the compound, Rev. and Mrs. R. C. Cumberland of our own Board, Rev. and Mrs. John Badeau of the Dutch Reformed Church, and Miss Honce of the German Reformed Church. Mr. Cumberland is the senior of the group, having commenced his second term. The rest had just recently passed the ordeal of their first-year language examinations in Arabic and were recovering from the strain.

The Cumberlands are planning to go soon to locate in a village about forty miles north of Mosul where they will devote themselves especially to work among the Kurds. The Girls' School property which our Board secured a few years ago when Rev. E. W. McDowell, D.D., and the late Mrs. McDowell were in Mosul, is being used this year as a hostel for about ten girls who attend the government school. A splendid Christian Assyrian woman is in charge of the hostel and is giving loving Christian care and instruction to the girls. I was particularly interested to see and meet among them Wansa and her small sister, Kypros. Wansa was the first girl among the Yezidis to receive any education at all, and her story has appeared in print in America. She is now about 12 years old and of marriageable age, but her father is unwilling that she should marry any of the men who, by Yezidi custom, might be eligible. He does not consider any of them good enough for her, and in this opinion he is doubtless right. I could not help but wonder as I looked at this child what future is in store for her. I told her that many people in far-off America are interested in her and that we are so glad that she knows of the Bible and loves Jesus.

Baghdad

MR. ALBERT EDWARDS of Hillah writes of using a motor launch in his work in the Euphrates valley. Somehow, one does not frequently unite the thoughts of Jonah and motor launches. The launch, which is called the "Milton Stewart" after its donor, can be used during the high water period through the shallow stretches on the Euphrates.

A Persian convert, Yusef Ajamy, was Mr. Edwards' companion. They visited many towns and distributed 2,700 portions of Scriptures. The people are extremely fanatical but there are many who read and some who are ready to hear the Word of Life.

In May a little shop was rented to act as a book shop and reading room. Permission to open was refused at first, but Mr. Edwards appealed to the government since one of the "Fundamental Laws" of the Kingdom of Iraq is religious liberty. After three months' delay, permission was granted. Twenty or thirty callers come daily and sit down for long periods of reading and discussion. The shop is in the center of town, near the entrance to the bazaars and almost in the midst of the largest coffee-houses.

At this little shop there are two boys, Yuhanna Teherani and Shakir, who are fearless helpers. They are willing to accept jibes and jeers and to

talk with the people who come—most of them out of curiosity. The Arabs have time to talk and here is the great opportunity of working as Jesus worked—with people as individuals.

Yuhanna Teherani has taught many people to read and write using the Gospel as the text. Several times he has been offered money to return to Islam, but he resolutely holds steadily to his task.

"At one spot while itinerating," writes Mr. Edwards, "one of the Moslem sheiks preached against us in the coffee shop adjoining the one where we were sitting and we were escorted down to our boat with somewhat of a shower of rubbish, but we had already passed out two or three hundred copies of Scripture portions.

"At the next place, which was the reputed site of the tomb of Ezekiel, we were well received by Moslems and Jews. A former Shiah Moslem came to me and said that he had given up the faith for five years, and that the Gospel message appealed to him. Several days later he told me that he had sat down by the river bank in the evening and gone over the whole matter and had been led by God to Faith in our Lord Jesus."

The need for a girls' school in Hillah is about to be realized by the coming of a new missionary, and the prayer now is for a Bible woman.

MEXICO

Oaxaca Station

(Theme: STEADFAST)

PRELUDE: "Prelude," Barnes, (No. 390).*

CALL TO WORSHIP:

Leader: Wait for Jehovah: Be strong, and let thy heart take courage;

Yea, wait thou for Jehovah.—Ps. 27:14.

Response: I will say of Jehovah, He is my refuge and my fortress;

My God, in whom I trust.—Ps. 91:2.

HYMN: "A Mighty Fortress Is Our God," (No. 51).*

IN CONCERT: (antiphonally)

Leader: "Where are you going, Greatheart?"

Response: "To lift today above the past;

To make tomorrow sure and fast;

To nail God's colors to the mast."

Leader: "Then God go with you, Greatheart."

—John Oxenham.

HYMN: "Be Strong," (No. 214).*

PRAYER

PRAYER RESPONSE: "Hear Our Prayer, O God," (No. 370).*

SCRIPTURE

Leader: Be strong and of good courage, fear not, nor be affrighted at them: for the Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.—Deuteronomy 31:6.

* Church School Hymnal for Youth.

Response: Jehovah is my strength and my shield; My heart hath trusted in him, and I am helped: Therefore my heart greatly rejoiceth; And with my song will I praise him.—Psalm 28:7.

Leader: Watch ye, stand fast in the faith, quit you like men, be strong.—I Corinthians 16:13.

Response: For the Lord Jehovah will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame.—Isaiah 50:7.

Leader: Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; . . . He giveth power to the faint; and to him that hath no might he increaseth strength.—Isaiah 40:28, 29.

Response: Jehovah is my strength and song; And he is become my salvation.—Psalm 118:14.

Leader: Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.—Isaiah 40:30, 31.

Response: Therefore, we shall be strong and of good courage: The Lord of hosts is with us: Blessed is his holy name.

HYMN: "How Firm a Foundation," (No. 156).*

DRAMATIZATION: "The Wrath of Man" (See p. 51—"A Highway for Our God"), or message from the following material.

HYMN: "Lead On, O King Eternal," (No. 208).*

Pedro Solves His Problem

PEDRO'S sandalled feet plodded slowly and heavily through the dust of the cactus-bordered lane, and Pedro's mind went slowly and heavily over the problem which was worrying him. Inside the little yards that were shut off by the high cactus hedges his eye caught glimpses of the brilliant luxuriance of the flowers that grow so easily in Mexico; and to his ears came that most familiar sound in Mexican villages, the slapping of tortillas as the women shaped the little balls of dough into the endless supply of those pancakes which are plate, cup, spoon, and saucer to the household. Yet neither sight nor sound made any impression, for Pedro's mind was wholly occupied with his difficulty. If you were twenty years old, and had come down from your Indian hill village all full of enthusiasm to attend Bible school, and found that instead you were sent to day school to study Spanish along with 8-year-olds, what would you do?

Pedro, to whose dialect-speaking village Spanish was almost as much a foreign language as to any one from the United States, was beginning to think the thing to do was give it up and go home. Surely no one who had ever come down to Telixtlahuaca to school was as stupid as he! His feet were too big, his hands were too big, he didn't belong in a class of children, and yet there he was. And there he would stay for at least a month, until the Bible

* Church School Hymnal for Youth.

school students, now out taking their practice month of teaching and preaching in the villages, came back again and the regular work started. If Pedro had known that this was to be his introduction to the school, he would not have come!

Up in his village, Pedro had listened eagerly to the evangelist who came from time to time to visit the village, and with all his heart had accepted this way of life which the visitor had described. Carefully he read his Bible, thumbing his way through chapter after chapter with toilsome care, bewildered, often, more than he was helped, until the evangelist found what it was he was doing. Then he had marked certain chapters for Pedro to read—the Sermon on the Mount, the Twenty-third Psalm, many of the stories of the life and work of Jesus—and after that the going was easier and happier.

But then Pedro's friends began to take a hand. It started with his slipping out of their way when they were doing certain things in which he used to join them. Betting, for instance, and patronizing the village cantina; swearing, and cock-fighting, and many other things which had always been part of his life and the village life until the evangelist came. At first they laughed, and then they teased. Manuel was the worst. He began trying to trip Pedro up in his beliefs, and here poor Pedro found himself in difficulties. As long as it was a question of action, he did pretty well; but when it came to Manuel's "Why? Who says so? How do you know so much more than everybody else?" and such questions as that, slow-thinking and soft-speaking Pedro was no match for the louder voiced and quicker ones who insisted on arguing with him.

Bewildered, he talked to the evangelist about it, and then for the first time learned about the Telixtlahuaca Bible School, down there in the valley toward the unknown and wonderful city of Oaxaca, of which he had vaguely heard. And the result, after much talking and pondering, was that Pedro, quite ignorant of such things as school terms, came trudging into the Bible school yard one day with a note of introduction from the evangelist, only to find that school was not in session because all the students were out for their practice month in the villages.

However, there he was, and there he might stay. Pedro, waiting out in the patio while the young director discussed domestic arrangements with his wife, stared at the clean whitewashed one-story house that was built about the flower-filled yard. The director's office, into which one stepped directly from the garden walk, had more books in it than Pedro had ever known existed. In the middle of the garden was a thatched pavilion with an oil cloth covered table in it. That, he was told, was the boys' dining room, but as long as he was the only boy in school for this month, he was to have his meals with the director and his family. Happily for Pedro, the simple routine of the school did not involve becoming acquainted with the intricacies of knife, fork, and spoon, but he could continue to take his meals with only a tortilla, an earthenware bowl, and perhaps a big ladle, as his instruments.

Nor was the strange boy asked to wear shoes, or accustom himself to more complicated furniture than he had at home; for the Telixtlahuaca Bible School aims to train boys who will go back and work in their own villages

or others equally primitive, and makes no attempt, therefore, to introduce the complexities of modern life. Pedro's broad sombrero, white cotton suit and home-made sandals were also the garb of the teacher who came to talk to him in his own dialect, and the tortillas, beans and rice which satisfied his young hunger at supper time were the same as he had always had.

That was all very well, but then came school. Down the sunny street between the cactus hedges every morning ran all the little youngsters of the village, and plodding after them came big Pedro, into the school yard. The school building, its class rooms opening into the patio, occupied two sides of the square, while the rabbit hutch, the tool sheds and the garden wall made up the other two. Pedro heard the story of the bright-colored beds of flowers, raised from seed which had come to the school in the "Friendship Bags" from children in the United States; he picked up the rabbits in his big hands and watched their pink noses quiver; he took his turn at weeding the cabbages and tidying up the garden walks; and then he squeezed into his seat at the desk and began his unaccustomed studies. For with boys of several Indian tribes at the Bible school, it was almost a necessity for Spanish to be used as the common language of all.

And that was Pedro's problem, now that he had had a week of it. He knew he was free to go home if he wished, and all of a sudden the bright, flower-filled village appeared hateful to him, and he longed for the rough trail that led to his own town up there in the hills, three days' tramp back into the mountains.

"I'll go back—I didn't come for this, and I'm no good at it. Why should I stay?" Pedro's decision was made as he tramped along the lane toward the day school and the desk that was too small.

His thoughts were interrupted by a snarl and a rush from one of those big dogs which hang about Mexican villages, belonging to no one and picking up a living as best they can. Pedro kicked at it, and the dog slunk away, tail down. There was a little cry from beyond the turn in the hedge, in a child's frightened voice. Pedro rounded the corner and saw Juan, whose home-made crutches got his crippled little body down the lanes almost as fast, and quite as gaily, as the sturdy legs of his different companions. The dog was showing his teeth at Juan, and the little boy was swinging at it with one crutch, just enough to anger the dog without frightening it.

Pedro gave a whoop and threw a stone, and the dog disappeared. "He tries to bite me every day," sniffed Juan, rubbing his face with his sleeve. "He knows I can't throw stones the way the others can."

"You walk back with me after school," Pedro invited. "I'll see that he doesn't bite you."

Juan looked up at him gratefully and smiled. "I bet you're not afraid of dogs," he said. "I bet you're not afraid of anything!"

Pedro look startled, but did not answer. Other children joined them, and Juan announced proudly, "Pedro threw a stone and scared away the dog that was going to bite me. He isn't afraid of all the dogs in town!" Lively discussions followed about which of the wandering dogs was the fiercest—the one with the brown patch over his eye, or the short-tailed one that

always drove the others away when there was anything to eat. As they reached the school gate Juan wound up the argument by declaring loudly, "Well, anyway, Pedro isn't afraid of the fiercest one there is!"

After school, there was Juan waiting for him, and the two went up the lane again together. "Hasta Manana!" called Juan, turning in at his own house. "See you tomorrow!" Pedro opened his mouth to say something but thought better of it. He waved his hand Mexican fashion, fingers up, and went on thoughtfully to the Bible school.

"I'm just waiting for you, Pedro," the director said, as he went in. "There's a fellow here whom I can't understand, because I don't know his dialect. Will you come and help out? I think he's someone you know because he mentioned your name."

Pedro hurried eagerly to the director's little book-filled office, and there, sitting stiffly on a chair against the wall, was Manuel. "Manuel! You here!" In his surprise and happiness at seeing someone from home, Pedro forgot the weeks of teasing and sneering that he had had to stand from Manuel, and hugged him heartily. "How did you get here? Is everyone well at home? Glad to see you!"

Manuel looked at him in an odd way, and his usually quick tongue stumbled. "I—I want to come here to school," he stammered.

"You!" Pedro could not help his exclamation of surprise. Manuel to come to the Bible school after the way he used to talk!

"Yes. You see—" Manuel still could not quite meet Pedro's eye—"you see, I thought that if the things you believed could keep you from getting drunk at the cantina, and spending all your money betting, and make you want to learn more so that you could help other people, they were good things to believe. So I want to learn more too."

Pedro quite forgot that the director could not understand as he turned to him with his eyes shining, and explained in the Indian tongue, so excited was he:

"I will stay—I will not go home. Juan needs me to take him to school, and Manuel has come to study with me. Now I do not care if I have to go to school with the children!"

Then he caught himself and laughed. Somehow the Spanish at which he had been drudging came a little more easily as he repeated slowly:

"Manuel is my friend. He will stay and study. We like the Telixtlahuaca Bible School!"

PHILIPPINES

Dumaguete Station
and

Miss Frances Rodgers

(Theme: LOYALTY THROUGH SUFFERING)

PRELUDE: "Once to Every Man and Nation," (No. 184)* (played softly).

CALL TO WORSHIP:

* Church School Hymnal for Youth.

Leader:

The cry of earth's anguish
 went up unto God,
"Lord take away pain
 from the world Thou hast made,
That it love Thee the more."
Then answered the Lord
 to the world He had made,
"Shall I take away pain?
And with it the power
 of the soul to endure
Made strong by the strain?
Shall I take away pity
 that knits heart to heart
And sacrifice high?
Will ye lose all your
 heroes who lift from the flame
White brows to the sky?
Shall I take away love
 that redeems with a price
And smiles through the loss—
Can ye spare from
 the lives that
 would climb
 unto mine
The Christ on His Cross?"

—Anonymous.

Response:

"Resistance will meet your endeavor
 When striving to dare and to do,
But be like the meteor's onrush—
 Take fire and burn your way through."

HYMN: "I Would Be True," (No. 225).*

Unison:

It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High;
To show forth thy lovingkindness in the morning,
And thy faithfulness every night.—Psalm 92:1-2.

This I recall to my mind; therefore have I hope.
It is of Jehovah's lovingkindnesses that we are not consumed,
 because his compassions fail not.
They are new every morning; great is thy faithfulness.
Jehovah is good unto them that wait for him, to the soul
 that seeketh him.—Lamentations 3:21-23, 25.

* Church School Hymnal for Youth.

Leader: Jesus expected loyalty. In the story of the talents, the servant with one unused talent was denied the promise, but the servants with five used talents, or even two, were rewarded with the words:

Response: His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.—Matthew 25:21.

Leader: Those who are loyal to his cause become his leaders and must assume such responsibility as that leadership brings.

Response: Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.—Matthew 5:13-16.

HYMN: "Christ of the Upward Way," (No. 215).*

STORY: "The Young Patriot," (See "Seven Thousand Emeralds"—Chapter I) or message from material included at end of section.

PRAYER

HYMN: "Once to Every Man and Nation," (No. 184).*

Dumaguete, Philippine Islands

SILLIMAN INSTITUTE at Dumaguete has had to say farewell to its beloved president, Dr. David S. Hibbard, who has served so brilliantly since August 10, 1901.

It is not an easy or light thing to lay the foundations of a great school—to build wisely and well so that each year will be stronger and not weakened by mistakes. Dr. Hibbard and those who have worked with him have built up a school for Filipino young men and women which has called forth the most glowing praise. The late Governor General Leonard Wood said, "Graduates of Silliman have a right to be proud of their school which has a well earned reputation for sound training."

Dr. Frank Laubach has perhaps more nearly expressed what Silliman means to the Philippines and to those Filipinos who proudly call it "Alma Mater" than any other:

"Silliman Institute is a school of dreams. A light shines in the eyes of her students which never leaves them. One can almost detect a Silliman student by that light. . . . Out from Silliman there have gone noble young men emanating a magic spiritual radio activity which is working quietly day by day in every corner of the Philippines."

Dr. Paul Monroe of Teachers College, Columbia University, was much impressed when he made an educational survey of the Philippines. He reported, "The most influential Protestant institution of learning is Silliman

* Church School Hymnal for Youth.

Institute. . . . The recitations heard by the Commission's representative were most ably conducted and the spirit that pervaded the place was one of the finest I ever experienced."

The Lolali-Lolalita Clubs for girls have grown and become more popular during the last year.

The clubs made picture books for the hospital, gave Christmas gifts for the lepers, contributed to foreign missions through the New York office. To give the club an idea of the spread of Christianity in the world, a special project was planned through maps, skits, games and reports. The club also took part in the World Day of Prayer, giving up the dates of a long looked for camping trip to do it. One of the delightful occasions of the year is the sunset tea party when the Lolali girls act as hostesses to the ladies of the faculty at a beautiful tea.

The Industrial Department of Silliman is one of the great boons for the scholar who needs financial aid in getting an education. Mr. Charles A. Glunz, who is in charge of this department says that the work done covers a wide range, from making chairs, tables and ice boxes to expensive singlepiece rosewood round tables. As far as possible, the students are taught to make and use home-made equipment instead of expensive purchased tools.

Recently this department has decided to reach beyond their local market. They are developing a beautiful nautilus shell, cut apart to show the interior and thus aid in understanding the beautiful poem by Holmes. Their slogan is, "A nautilus shell in every school in America."

SIAM

Chiengmai Station and Dr. James W. McKean

(Theme: REACHING FOR THE BEST)

PRELUDE: "Open My Eyes, That I May See," (No. 192).*

CALL TO WORSHIP:

Leader:

"O young mariner, you from the haven
Under the seacliff, you who are watching,
Broader and brighter the gleam flying onward.
So to the land's last limit I came,
There on the border of boundless ocean,
And all but in heaven, hovers the gleam.
Not of the sunlight, not of the moonlight,
Not of the starlight, O young mariner.
Down to the haven call your companions,
Launch your vessel and crowd your canvas,
And, ere it vanishes, over the margin,
After it, follow it, follow the Gleam."

—Tennyson.

* Church School Hymnal for Youth.

Response: (Sing) (No. 168).*

“Jesus calls us: by Thy mercies
Saviour, may we hear Thy call;
Give our hearts to Thy obedience,
Serve and love Thee best of all.”

PRAYER

SCRIPTURE:

Leader: For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever.—Amen.—Ephesians 3:14-21.

Response: For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

HYMN: “Now in the Days of Youth,” (No. 175).*

MESSAGE: Either dramatization “By the King’s Permission” or “A Famous Siamese Christian” (See “A Highway for Our God,” pp. 67 and 70), or message from material included in this section.

HYMN: “Open My Eyes, That I May See,” (No. 192).*

Chiengmai, Siam

THE SUPPORT of Dr. James W. McKean as well as the general work of Chiengmai station has been one of the joys of the Young People’s share in their work abroad. Dr. McKean is an authority on leprosy and this year marks the end of forty years of service.

The leper asylum on an island near Chiengmai provides a haven for these unfortunate people. It has been found that the chaulmoogra oil treatments, hygienic surroundings, good food, freedom from worry or mental distress, occupation of a sort suitable to the individual, and physical exercise all enter into the process of curing a leper. The lepers who are given some task to perform requiring physical exercise show marked improvement in health and general appearance. The leper men are divided into four classes for assigning duties suited to their physical strength.

Class one is composed of those who can work in stores, offices, as nurses, on roads, as overseers, carpenters, engineers, painters, gardeners, etc. Even

* Church School Hymnal for Youth.

the least able who are in class four have their task of picking up bits of grass from pathways. The leper church is large and flourishing. Two women have been elected to the eldership.

Elder Kan Kao, one of these, made a journey of 27 days on foot to enter the Asylum. She is the busy superintendent of the women's quarters with many pressing duties, yet she has done sewing "on the side"; the proceeds she sends to spread the Gospel in Yunnan, her home province.

Elder La, the other woman, is severely afflicted. Her feet are so deformed that she cannot walk well, her hands are severely crippled and misshapen, but never inactive. Persistently and patiently she has worked under great handicaps in weaving articles of bamboo, making water dippers from cocoanut shells and similar tasks. By hoarding the pennies from the sale of these articles she has given a sum of money to be spent in "some other country where Christ is not known."

The Chiangmai Hospital, ably headed by Dr. Edwin Cort, Prince Royal's Academy, Dara Wittaya Academy, are other outstanding features of Chiangmai station.

Dr. Cort speaks most enthusiastically and with deep sorrow of the death of H. R. H. Prince Mahidal of Songkla, heir presumptive to the throne, a graduate of Harvard, an eminent physician, untiring worker, and great friend of the mission hospital where he gave his services. As a guest in the home of Dr. and Mrs. Cort for a period of a few weeks, he endeared himself anew by his charm and kindness.

From Mrs. William Harris, wife of the principal of Prince Royal's College, comes news of an organization of young men called "Friends of the Cross" which meets every Sunday afternoon. The members include Mohammedans, Sikhs and followers of Confucius.

Service Suggestions

MANY REQUESTS are coming to headquarters for definite lists of gifts which can be sent to the foreign mission stations and missionaries. One reason for this growing desire on the part of Young People to express their interest in service for others is that each year the number who are studying about the great missionary task of the Church is increasing. Having learned about conditions existing on the mission field, the Young People wish to help in a tangible way their representatives in the work which is being done.

It is impossible to measure the interest which comes from sending such a box whether its commercial value be great or little. The time and thought spent on the preparation bring the greatest results.

Even if there were no lasting effects on the Church at home, the eagerness with which the missionaries welcome these gifts would make the effort worth while. They feel that their friends at home are helping them in a very definite way, and the young people on the mission fields see in visible form the interest of the Young People in the churches of America in them and their problems.

The following lists have been prepared to show what things are needed in the stations supported by Young People.

It is understood, of course, that such gifts are in addition to the contributions made by groups for their regular foreign mission work.

Acceptable in All Foreign Countries

Good books—travel, biography or fiction, classical or standard literature for young people who have learned to read English, as well as books for the missionaries.

Magazines—either subscriptions to good magazines, or copies of current numbers sent regularly. The following are suggested: St. Nicholas, Youth's Companion, National Geographic, Atlantic Monthly, John Martin's Book, American Boy, Child Life, Scientific American, Popular Mechanics, Woman's Home Companion, Ladies' Home Journal, Good Housekeeping, and others.

Pictures of flowers, trees, buildings, animals, children, athletics; those which illustrate the life of Christ, customs in other lands, copies of famous paintings and worth while pictures, portraits of noted men, views of historical places, Perry prints—pictures large or small, mounted or unmounted, to be used as wall decorations in kindergarten, school room, dormitory or home.

Picture Rolls and picture cards illustrating the Sunday school lessons.

Post cards (colored) either new or old, carefully selected, showing people, animals and gay flowers, rather than scenery. No so-called comic cards should be sent as they are not understood, nor any which would convey a wrong impression of American life. Paper should be pasted over any handwriting, and a gay colored thread or ribbon to hang the card may be added.

Scrap books illustrating customs in various countries, pictures of cities, buildings, the homes we live in, beautiful streets, athletics in America, modes of travel. The pictures should be carefully chosen and carefully arranged. Hospitals prefer that each sheet be separate thus making it easier for patients to handle.

How to Send Printed Matter to the Foreign Field

The articles listed above should be mailed by the group direct to the mission field after securing the name and address of a missionary to whom they may be sent.

Books, pictures, picture rolls, post cards, scrapbooks, etc., should be mailed as "Printed Matter" because duty is not levied on materials of this kind.

Wrap in heavy, tough paper and tie very tightly with stout cord, being sure that each package does not exceed the limit of weight set for the country to which the gift is going. See Limit of Weight below.

Address should be plainly written or printed.

Mark each package "Printed Matter."

Do not include written messages in packages of printed matter, and be sure that all handwriting on post cards is covered by a piece of blank paper. When packages mailed at the printed matter rate are found to contain handwriting, the postal authorities can claim postage at the other end at the first class letter postage rate.

The rate for printed matter is 2 ounces for 1 cent.

Limit of Weight for a Single Package of Printed Matter

To Japan, Iraq, China, and Siam:

		<i>Dimensions</i>
Printed matter in general	4 lbs. 6 oz.	18 inches in any direction except when in form of roll, when dimensions are 30 inches in length by 4 inches in diameter.
Single volumes	6 lbs. 9 oz.	Same as above

To Brazil and Mexico:

Printed matter in general	8 lbs. 12 oz.	18 inches in any direction except when in form of roll, when dimensions are 40 inches in length by 6 inches in diameter.
Single volumes	11 lbs.	Same as above

To the Philippines:

The Philippine Islands come under our own domestic postal regulations and since the limit of weight for a single package of printed matter in the United States is 8 ounces, it is best to send packages of printed matter to the Philippines by Parcel Post. This is the only place where this method may be used without the danger of causing the missionaries a great deal of expense through duty charges.

Specific Needs of the Young People's Foreign Mission Stations

Tokyo, Japan

Nothing that is old or worn can be distributed to the Japanese so the missionaries ask that if gifts are sent they be new and in good condition.

Rev. Howard D. Hannaford, who is engaged in educational and evangelistic work, asks for the following things for poor children:

For Boys

Knitted suits.

Flannelette or flannel suits.

Sweaters.

Handkerchiefs.

For Girls

Knitted dresses.

Flannelette or flannel dresses.

Sweaters.

Handkerchiefs.

How to send: By Parcel Post. Mr. Hannaford says that a letter mailed at the time of sending the package explaining that the articles are sent for use in charity work, helps in obtaining exemption from the 100 per cent customs duty. Several separate small packages are better than one large one. Mr. Hannaford's address is: Meiji Gakuin, Imazato Cho, Shiba, Tokyo, Japan.

Mosul-Baghdad Stations, Iraq

Because of the extremely high duty rate existing in this country, it is best not to send anything to the missionaries that cannot go as "Printed Matter" or by first class letter postage.

Dumaguete, Philippine Islands

Mrs. Charles A. Glunz, who is connected with the Silliman Institute, has asked for the following things:

For the hospital

Kimonos of cotton for men, women, and children of all ages.

White gowns for women and girls.

Pajamas for men.

Baby outfits—outing flannel gowns, simple dresses, and outing flannel blankets.

Tray cloths (12 by 18 inches).

Bureau scarfs (all white).

For poor mountain people

Simple colored dresses for children from 1-6 years.

Sewing bags for girls and women.

Also the following:

Daily Vacation Bible School supplies.

Games for boys and girls.

Mrs. Dallas M. Walters, also connected with the Institute, has told us she can use the following:

Scissors, pencils, crayons, colored paper and cardboard, stencils, kindergarten beads.

Handkerchiefs for men, women, and children (colored borders).

Socks and stockings—black, white, and all colors for men, women, and children—all sizes up to nine for women, and ten for men.

Fans, cheap pins, lingerie pins, fancy hairpins, also wire and bone hairpins, combs, toothbrushes, fancy barrettes.

Sewing bags, emerys, needles, colored thread of all kinds, crochet cotton, crochet needles, tatting shuttles, books of crochet tatting and stamping patterns.

Package materials to be embroidered such as simple dresses, night gowns, dresser scarfs, table runners, etc. (no aprons).

Dolls, toys, marbles, jacks, tops, puzzles, games, balls, balloons, harmonicas, pencil sharpeners, pocket combs, knives, key rings and chains, toilet soap, towels, wash cloths, powder and talcum, beads of all kinds to string, necklaces, bags of all kinds.

Neckties, wash or silk, cuff links and collar buttons, scarf pins, tie clasps, novelty pencils, pencil clips, stationery for boys, girls, and children.

Men's hose supporters, ribbons, narrow for ties and sashes (2 or 2½ yds.), dresses for little girls, wash materials, all sizes, jig saws for boys, materials for children's dresses 1½ yds. up, trimming for children's clothes, etc.

Unbreakable ornaments for Christmas trees.

How to send: By Parcel Post. Limit of weight for a single package 20 pounds.

Address Mrs. Charles A. Glunz and Mrs. Dallas M. Walters: Silliman Institute, Dumaguete, Negros, Philippine Islands.

Showchow, China

The chief need in Showchow is for hospital supplies. These should be sent by Parcel Post to Miss Mabel S. Jones, at the following address: c/o American Presbyterian Mission, Showchow, Anhwei, China.

Sheets of unbleached cotton 8 ft. by 6 ft.,
8 ft. by 4½ ft., 4 ft. by 3 ft.

Pillow cases (unbleached cotton), 2 ft.
by 1½ ft.

Stocking caps for out-of-doors—medium
size—cotton and wool.

Hot water bags.

Large safety pins.

Small towels 20 inches by 12 inches.

Ivory soap.

Straight pins.

Dusters.

Dish towels.

Folded gauze for bandages 4 inches by
4 inches.

Mrs. Paul D. Twinem, whose address is the same as Miss Jones', would like to have the following articles:

Dolls of all sorts (ten cent variety).

Small colored balls.

Beauty pins.

Note books.

Crayons.

Rulers.

Erasers.

Scissors.

Sewing bags equipped with needles,
thread, etc.

Toothbrushes.

Toothpaste.

Ribbon.

Colored buttons.

Tops.

Knives.

Handkerchiefs.

How to send: By Parcel Post. Send small, compact packages valued at \$3.00 or less. Get customs declaration tag 1—2,966 from your local postmaster. Do not declare retail value—always wholesale value which is two-thirds of retail cost. Used things can be marked "Used" and are exempt from duty. Never place a value on anything that has been used. Packages on which the value and postage amount to \$5.00 or more are subject to duty. Also, we are informed that when several packages are received at a time, even though they are valued under \$3.00, the Customs Office often claims the right to levy duty. If the group is willing, they might write to the missionary, offering to meet any charges that may be made on their gifts.

Peiping (Peking), China

Rev. James P. Leynse has sent us the following list of gifts which will be gratefully received:

Blankets for the poor.

Woolen scarfs and mittens for old ladies' home.

Toys and pictures for the orphanage.

Handkerchiefs, lead pencils, etc., for Christmas presents to children.

Christmas decorations for three churches.

Mrs. William H. Gleysteen can use the following:

Toothbrushes.

Wash cloths.

Handkerchiefs.

Combs.

Pieces of cotton cloth for garments in 1½ to 4 yard lengths.

Address Mr. Leynse and Mrs. Gleysteen: American Presbyterian Mission, Peiping, Hopei, China.

How to send: By Parcel Post. Follow directions given under Showchow, China.

Chiengmai, Siam

Miss Lucy Niblock, of the Girls' School at Chiengmai, would like to receive some of the following:

Knives.

Balls.

Soap.

Towels.

Tops.
Pencils and sharpeners.
Scissors.
Work bags with sewing equipment.
Short lengths of gingham or prints for blouses.

Wash cloths.
Toothbrushes.
Toothpaste.
Toys.
Dolls.

Address: c/o American Presbyterian Mission, Chiangmai, Siam.

How to send: By Parcel Post. Follow directions given under Showchow, China.

Cuyaba, Brazil

Because of the extremely high rate of duty levied on packages going to South America, the missionaries feel that they cannot afford to receive gifts. Therefore, we will have to limit our gifts to books, pictures, scrapbooks, picture post cards and similar material that can be sent as "Printed Matter."

Oaxaca, Mexico

See "Cuyaba, Brazil." The same condition in regard to duty exists in Mexico and for that reason, for the time being at least, we hesitate to suggest the sending of gifts to the missionaries in Oaxaca. Even "Printed Matter" does not always go through free of duty, but this is the exception rather than the rule.

For Groups of Young People Who Have Met Their Apportionments

Groups of young men and young women between the ages of 18 and 23 years, who have met their financial obligations to the Boards, may wish to care for some of the larger needs of the missionaries in the various fields, and for this reason we are listing below some of the things that they could provide:

Athletic equipment, such as basketballs, footballs, etc.
Maps (physical, political, commercial, hemispheres showing countries and zones).
Set of Walter Camp's Daily Dozen records.
Band and orchestra instruments.
Sewing machines.
Portable victrolas.
Portable moving picture machine, theatre size.
Lantern slides of all kinds, preferably grouped in lecture form.
Folding organs for outside meetings.
Set of Bible maps.
Typewriters.
Wall clocks.
American flags (4 x 6 ft.).
Filipino flags (4 x 6 ft.).
Red, white, and blue bunting for decorating.
Small American cotton flags (12 x 18) on sticks.
Good copies of pictures of Washington, Lincoln, and Roosevelt.
Good colored copy of Hoffman's "Christ and the Rich Young Ruler" (20 in. by 26 in.).
Pictures of famous musicians.
Communion sets for churches.

Individual communion service.
Silver medals (to be engraved on the mission field) to use for various contests.
Sets of good Bible commentaries for pastors.
Christmas tree lights.
Invalid's wheel chair.
To be purchased in China—
Instrument for taking blood pressure urgently needed in China.
Test case for eye department (\$125-\$150).
Clock for operating room (\$25.00).
Bicycle (\$50.00).
Hospital beds (at \$10.00), any number.
Games for hospital, schools, and social service work (from \$1.00 up).
Blue print frame (\$12.00).
Multigraph machine (\$100.00 and up).
Calculating machine (\$100.00).
Mimeograph machine.
Model unit of steam engine with small electric dynamo and motor (\$10.00).
School and office furniture (\$5.00-\$100.00).
Vertical filing sections at \$8.00 each, to be made on the field.

Any group desiring to make any of these things available should write to The Young People's Department of the Board of Foreign Missions, 156 Fifth Avenue, New York.

